6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1

224 476 in which many hunters take part. In such cases, if only one of the hunters kills an animal, he gets the head, neck and pelt, while the remainder is divided equally among them all, with the assistant of the man who killed the animal having the right to choose his portion according to his own taste.

224 476 675 There is another interesting hunting custom among the Svans. When two hunters meet while hunting, if the meeting is spontaneous and not pre-arranged, they may enter into a mutual agreement with the Svan words, *sev esh'khvi*, meaning "one success." After this the fulfillment of the agreement is binding on both of them and has the character of a legal contract. They are thus obliged to divide the spoils of the hunt equally, even if it is killed by only one of them.

They hunt separately all day and meet again in the evening at the place agreed upon. The division of the spoil is not obligatory at the second meeting if the agreement was not concluded at the first, as established by custom, but the successful hunter may "treat" his partner with a portion of meat if he wishes to do so.

224 776 171 Besides the Svans, the other groups of Georgian Highlanders—the Khevsurs, Pshavs, and Tushes—believe in the existence of spirits and protectors of game and hunters. These spirits are called *angelozi*.

Similar beliefs are found among other groups in the Georgian nation as well as among other peoples in the Caucasus, such as the Abkhazes, Ossetes, Circassians, and others.

Thus the Georgians of Megrelia[10] believe in the existence of the "Queen of the Forest," called *Tgashi mapa*, and represented as a beautiful woman with long hair. She is regarded as the patroness of all wild animals, and on her good will depends the success of the hunter. The Abkhazians have a patron of all game called *Ajvepsha*.[11]

224 ●148 171 It should be noted that in addition to the belief in the existence of forest deities and spirits which protect wild animals, some of the people of the Caucasus possess also a secret hunting language.

[10] Teptsov: b, 12.
[11] Zvanbai: Kavkaz, 81-2.

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This point is discussed by J. Potocki,[12] J. Reineggs,[13] J. Klaproth,[14] Lulie,[15] A. Dirr,[16] and others. The secret language of hunters, as used by the Abkhazians, was recorded by A. Dirr, and that of the Circassians has been recorded by all the other writers named above.

A contract of partnership among the Georgian Highlanders, similar to that described in the account of the hunting expeditions, is practiced also in their field work. In the eastern part of Georgia, partnerships are formed for the ploughing of fields, because the ploughing in that part of the country demands considerable expense and depends upon the nature of the ground and the construction of the plow itself, which is cumbersome and requires many hands and animals.

In the eastern part of Georgia the cultivation of land is very expensive. Thus, in order to operate a plow it is necessary to have eight ploughmen, ten pair of oxen, five or six workmen, and many other things. Therefore, only wealthy people are in position to accomplish this work without assistance. The people who are unable to do this because of their limited material resources, find a way out of the difficulty by forming a partnership for the execution of the work. One home supplies the plow-shred, called *sakveti,* and two pairs of oxen, called *kevari-khari.* Another supplies leather straps, another supplies the driver of the plow, the fourth is the ploughman himself, who also brings two oxen with him, etc. In such a manner a number of homes put together one plow, called in the Georgian, *guthani,* and they plough for everyone who takes part in the partnership, in turn.[17] In Khevsuria and Pshavia, where the land is cultivated with small, light plows, with only two oxen, it may happen that two men will be able to get the necessary things together: each furnishes an ox, and iron parts of the plow are bought jointly by both partners. The same manner of ploughing, as practiced in the eastern part of

[12] Klaproth: b, 381.
[13] Potocki: 168-69.
[14] Dirr.
[15] Lulje.
[16] Reineggs.
[17] Khakhanov: c, 192-95.